

того, щоб сформувати свій погляд на світ та окреслити власний моральний ідеал, що в свою чергу вимагатиме від неї постійного звернення уваги на саму себе й досконалого вміння критично мислити. Філософів єднає ідея, що освіта є обов'язковим фундаментом людського буття. Саме тому за різних історичних обставин вони були однакові щодо того, що людині не достатньо для життя знань і вмінь, спрямованих на досягнення визначених цілей, так як у житті вона окрім цього потребуватиме ще й таких знань і вмінь, які зможуть зробити її справді щасливою. Істотною ознакою філософських міркувань є акцентування уваги на тому, що освіта є процесом відкриття людиною абсолютних цінностей у самій собі та творення на підставі цього знання власного життя, а також результат узгодження нею свого життя зі своїм же знанням.

Отже, філософським змістом освіти є наближення людини до інтелектуальної та моральної досконалості.

MARGINALITY AS THE PRESENT HUMAN'S WAY OF BEING

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The contemporary humankind experiences the state which may be called transitive or transgressive. Such situation causes destruction of former value system and transformation of social relations' basis up to unconventional social phenomena detection. Moreover the internationalisation processes lead to eroding of social, political and cultural boundaries. These conditions extremely aggravate human's attempts to self-comprehension and self-consciousness because of highly pluralistic reality without perceptible limits around human one. It's a real anthropological crisis, and one of the most topical issues here is marginality.

Obviously marginality as an independent problem did not appear today, it has already long research tradition in different areas of scientific investigations. First marginality problem was explored in 1928 by Robert Ezra Park (Chicago school (sociology)) in his work "Human Migration and the Marginal Man". Certainly the subject of the research was purely sociological, but Park for the first time defined the marginal human's traits, such as: lack of confidence in his/her significance for the surrounding, fear to be rejected by friends, shyness, absence of sustainability in future, belief in his/her own inferiority. As we see these characteristics are close and even coincide with the points that existentially important for each human. So the content of marginality concept becomes less scientific and more philosophic one. Hence, developing the previous idea we have to emphasise the exceptional meaning of marginality as a specific state of human for his/her self-comprehension and self-consciousness because in the self-reflexion process human one always finds him/herself in between place, within some limited space with certain conditions and boundaries, etc. And that's the reason why human today became so problematic and still remains in the crisis status.

In philosophy marginality never was enough definite and investigated but it was always manifested in the various contexts and terms. We may consider religious (medieval) human's wish to join God as a kind of crossing the certain limits. Likewise we may evaluate Kant's anthropological position when his "transcendental" meant literally climbing or going beyond, and it became the obligatory condition of cognition yet. Analysing "transcendent" concept, as the opposite to "transcendental", it might be emphasised that there is something beyond our faculty of knowledge and we can't really know that. Hegel argued with Kant when he insisted that to know a boundary is to be aware of what it bounds and what lies beyond it. So it meant that to know boundary is to have already transcended it.

Much later J.-P. Sartre used term "transcendence" to define the one-self's relations with others. Most non-classical philosophy which J.-P. Sartre represents takes the living experience of human as a starting point of philosophical inquiry. It means that non-classical philosophy differs with new approaches to the previous problems and occupies with such specific issues as altered mental states, extreme and margin situations, bodily practices, radical experience – namely anything

capable of discovering the breaking points of human capacities, of demonstrating the human in human ones, of indicating a place of human's meeting with something another, with the Other. To realise all those aims in philosophy there were elaborated the relevant methodologies – linguistic analysis, hermeneutics, psychoanalysis, phenomenology, existentialism, structuralism, postmodernism. In postmodern tradition “transgression” (most fully studied by G. Bataille) became already enough spread concept to indicate overcoming of limits, to mark transition from possible to impossible. All these terms don't literally coincide with “marginality” but they really mean staying at the margin, being on the edge, existing in principally imbalance situation.

All the named concepts and ideas integrate existential and phenomenological dimensions of human, and make his/her existence the starting points for research of marginality phenomenon. Existential approach poses marginality as freedom that comprises the pluralistic possibility to realise it in the social world by consciousness and human self-organisation. Obviously, it will influence on society as well. Phenomenological approach allows defining the immediate intent of marginality phenomenon (either destructive or constructive) by its manifestations in anthropological and social areas.

So “marginality” may be interpreted, first of all, as interim, transitory state of something. It's the chance to change or to be changed, possibility to transform the stiffen situation. As it was already mentioned such position is next to the existential point of free choice without which real existence is impossible. Depending on the orientation of the expected changes we even may select material marginality, cultural marginality, subjective marginality, and in each of the types there might be revealed some more kinds of marginality phenomenon. It means that there is not only social, political or economic content of the concept. Marginality is relevant particularly for wide philosophical researches in anthropological field.

Now there is no one common theory of marginality, no classifications of its kinds and forms, no joint rational doctrine to explain the problematic points. Contemporary science as well doesn't have the appropriate models to overcome the marginality state of person and society. Furthermore the world is getting fundamentally multiple, complicated that is reflected in deconstruction and transformation of such core personality elements as worldview, God, good, sense, truth, etc. There remains nothing besides our own personal consciousness left in the middle of endless empty space without samples and guidance, limits and boundaries. There is only unachievable horizon for human opened to the world in the search for his/her being basis. That is to say today we live in transitive, imbalance epoch, and unsustainability is the indicator of human's norm not deviation. And it means that marginality becomes the only way of human's being and self-realisation as far as human becomes a margin.

ПЕРЕДУМОВИ ФОРМУВАННЯ КОРПОРАТИВНОЇ КУЛЬТУРИ

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Соціогенетичні і психогенетичні передумови корпоративної культури закладаються в рамках урбаністичної культури. Як вказується у сучасних культурно-антропологічних дослідженнях, одним з історичних праобразів корпоративної культури може вважатись культура монастирського життя (У. Еко). Статуту і прихованих правил сумісного життя мають дотримуватись усі члени такої спільноти. Корпоративна культура не є виключно породженням промислового виробництва з розподілом праці. Вона ґрунтується на еволюційних здобутках цивілізаційного процесу у соціо- та психогенетичній площині. Передусім, розвиваючи ідеї історичної антропології Н. Еліаса, тут треба назвати формування системи самоконтролю індивідів, індивідуалізаційні зсуви, які відбуваються протягом людської історії і мають безпосередній вплив на організацію праці і габітус працівника.

Формування корпоративної (організаційної) культури – це спроба конструктивного